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Here the method of pouring in or exhortation must give place to that of inducing self-activity in moral thoughtfulness on the part of the pupil. A programme for such a course in the high school is worked out in elaborate detail. An appendix includes a somewhat similar programme for each of the first eight grades. The volume closes with a carefully chosen and annotated bibliography.

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JOURNALS AND NEW BOOKS

REVUE DE METAPHYSIQUE ET DE MORALE. March-April 1918. "*Le contrat social*" de Rousseau (*Suite et fin*) (Pp. 129-161): E. DURKHEIM. - A completion of the author's demonstration of the continuity of Rousseau's thought from the second *Discourse* to the *Social Contract*. *Note sur Descartes*. *Ce que lui rappelait la date du 11 novembre 1620* (Pp. 163-175): G. MILHAUD. - Evidence that the "fundamentum Inventi mirabilis" referred to in maginal note of the *Olympica* refers to telescopes for the observation of the stars. *L'art et la Morale* (Pp. 177-188): V. DELBOS. - This question can not be fruitfully studied either with too much simplification or too much abstraction. There is art outside of the field of morality and morality outside of the field of art, but there is, however, an ideal humanity that tends to realize itself under distinct forms, sometimes antagonistic, in science, art, and moral conduct. *Notes de critique scientifique*. *Encore la dégradation de l'énergie: Entropie s'accroît-elle?*: L. ROUGIER. *Enseignement*. *Pour les étudiants étrangers: à propos d'une licence de Français*: A. REY. *Etudes critiques*. *L'œuvre inachevée de Mario Calderoni*: J. RENAUD. *Questions pratiques*. *Partisans de la Force et Partisans du Droit*: G. SIMÉON.

Segal, Hyman. *The Law of Struggle*. New York: Massada Publishing Co. Pp. 161.

Sellars, Roy Wood. *The Next Step in Religion: an Essay toward the Coming Renaissance*. New York: Macmillan Company. 1918. Pp. 225. \$1.50.

Troilo, E. *La Conflagrazione: Indagini sulla Storia dello Spirito Contemporaneo*. Roma: A. F. Formiggini. 1918. Pp. 353. L. 10.

Troilo, E. *Figuri e Studii di Storia della Filosofia*. Roma: "L'Universelle" Imprimerie Polyglotte. 1918. Pp. 324. L. 5.

Wobbermin, Georg. *Christian Belief in God: A German Criticism of German Materialistic Philosophy*. Translated by Daniel Sommer Robinson. New Haven: Yale University Press. 1918. Pp. xix + 175. \$1.25.

NOTES AND NEWS

FEDERATION OF THE PHILOSOPHICAL ASSOCIATIONS

At their last sessions both the American Philosophical Association and the Western Philosophical Association appointed committees having for their purpose the formulation of some plan of closer cooperation between these two societies, with which it was hoped that the Southern Philosophical Association would join. The committee of the Western Philosophical Association was instructed to draw up a plan of federation to be presented to the American Association for consideration at its ensuing meeting. It is advantageous, in the eyes of the committee, that this plan, even in a provisional form, be published in advance of the approaching session in order that the members of the association may give it preliminary consideration.

The object of the Western Association is, of course, primarily to find some form of workable organization for an association strong enough to maintain itself without weakening the work of the sectional groups. Their desire is that philosophy have in America a public unity of organization proportionate to the opportunities for influence that are opening out. Their plan is, of course, open to amendment, and indeed on certain points the committee is so doubtful as to deem it wise to make alternative suggestions. Following is their resolution and plan, perhaps not in all details as it will be finally submitted, but as essentially agreed upon.

Resolution and Plan of Federation to be presented by the Western Philosophical Association to the American Philosophical Association, December, 1918.

In the interests of the advancement of philosophy in America, both as an educational discipline and as a social force, the time is suitable for the formation of a federation of all the societies devoted to its cultivation. Such a federation should have for its objects: (a) The advancement of philosophical learning through the closer cooperation of its professional teachers and students, as by means of congresses, special publications, councils and the like. (b) The encouragement of philosophical activities amid the general public, especially by emphasis upon the social, political and religious bearings of